

Excerpts from the “Logic”

Hegel reading texts given by Andy Blunden

“In the *Phenomenology of Mind* I have expounded an example of this method in application to a more concrete object, namely to consciousness. Here we are dealing with forms of consciousness each of which in realising itself at the same time resolves itself, has for its result its own negation - and so passes into a higher form. All that is necessary to achieve scientific progress - and it is essential to strive to gain this quite *simple* insight - is the recognition of the logical principle that the negative is just as much positive, or that what is self-contradictory does not resolve itself into a nullity, into abstract nothingness, but essentially only into the negation of its *particular* content, in other words, that such a negation is not all and every negation but the negation of a specific subject matter which resolves itself, and consequently is a specific negation, and therefore the result essentially contains that from which it results; which strictly speaking is a tautology, for otherwise it would be an immediacy, not a result.” (*Science of Logic*, §62)

“Being, pure being, without any further determination. In its indeterminate immediacy it is equal only to itself. It is also not unequal relatively to an other; it has no diversity within itself nor any with a reference outwards. It would not be held fast in its purity if it contained any determination or content which could be distinguished in it or by which it could be distinguished from an other. It is pure indeterminateness and emptiness. There is nothing to be intuited in it, if one can speak here of intuiting; or, it is only this pure intuiting itself. Just as little is anything to be thought in it, or it is equally only this empty thinking. Being, the indeterminate immediate, is in fact nothing, and neither more nor less than nothing.” [The Science of Logic, I,One,1.A Being §121, 1812]

“The essential point to keep in mind about the opposition of Form and Content is that the content is not formless, but has the form in its own self, quite as much as the form is external to it. There is thus a doubling of form. At one time it is reflected into itself; and then is identical with the content. At another time it is not reflected into itself, and then it is external existence, which does not at all affect the content. We are here in presence, implicitly, of the absolute correlation of content and form: viz., their reciprocal revulsion, so that content is nothing but the revulsion of form into content, and form nothing but the revulsion of content into form. This mutual revulsion is one of the most important laws of thought. But it is not explicitly brought out before the Relations of Substance and [Causality](#).” [*The Shorter Logic*, Content and Form §133]

“The Notion is the principle of freedom, the power of substance self-realised. It is a systematic whole, in which each of its constituent functions is the very total which the notion is, and is put as indissolubly one with it. Thus in its self-identity it has original and complete determinateness.

“The onward movement of the notion is no longer either a transition into, or a reflection on something else, but **Development**. For in the notion, the elements distinguished are without more ado at the same time declared to be identical with one another and with the whole, and the specific character of each is a free being of the whole notion.” [*The Shorter Logic*, The Notion §160-1]

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